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UNIVERSITY PUBLICATIONS

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AUSTIN

## SING WE ALL NOËL

Christmas and Twelfth Night Suggestions

for

Home, School, Church, Recreation  
Center, Club, and Community

By

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Division of Extension



UNIVERSITY PUBLICATIONS

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The benefits of education and of useful knowledge, generally diffused through a community, are essential to the preservation of a free government.

Sam Houston

Cultivated mind is the guardian genius of Democracy, and while guided and controlled by virtue, the noblest attribute of man. It is the only dictator that freemen acknowledge, and the only security which freemen desire.

Mirabeau B. Lamar

## SING WE ALL NOËL!

When Christmas comes in these times will our hearts be able to hold it? Will they be able to hold all the love and yearning that Christmas can bring for its joys and friendliness, its high hopes and sweet, child-like wonder—in these times? Shall we not have a great urge and need to sing, sing and sing again in happy release to let Christmas in?

Let us in each of these years do all we can to provide well for this urge and need. Parents and teachers, church, social, musical, recreation, business and industrial leaders—each in his or her home, school, church, club, recreation center, store or industry, and also in planning together for the whole community: let us help make it attractively possible for all sorts and ages of people to find the most happy and satisfying realization of the Christmas spirit of which each is capable, letting music help in its best and most appropriate ways. And incidentally the ordinary life of the group, of the home, the school or other center and of the whole community all the year 'round, as well as of individuals and at Christmas time, will be likely to have been benefited.

Such a providing for celebration of Christmas can better than almost any other endeavor be an affair for community planning in which almost all the agencies of the community's life can work together through their representatives. Not only all those that we have already referred to, but also the Y.M. and Y.W. Associations, Scouts, Camp Fire Girls and other social agencies can enter beneficially into the planning; likewise the city government itself, the public library and nearby rural clubs as well as urban ones. Here is one enterprise into which all can enter freely and work happily together. But before discussing further any community organization for the purpose, let us consider some Christmas musical possibilities in various centers of life in the community, commencing with the homes.

NOTE.—For much of the information herein about Christmas celebrations in various cities we are grateful to the National Recreation Association.

## I

### CHRISTMAS AT HOME

An especially fortunate thing about carols is that many of them are suited to all ages from infancy to old age. The love of the Child, and the wonder, gaiety and good-will are as native to young children as to the most mature adult. Indeed, we older people look to the company of children at Christmas time to renew these feelings in us. It is then also, even where there are no children, that everyone who sings or hears a real carol and sees a Christmas tree must have intimations again of the Kingdom which, to enter, he must become "as a little child." And the tunes of many carols are likewise as well suited to singing by the very young as by the mature. So it would be loss of the best opportunity in the year if parents and children did not sing carols together.

If the parents feel incompetent in starting or carrying a song, let the children—if they have learned at school—be the leaders. Or invite one or more neighbors, or let the children invite one or more of their singing friends, to come and sing and perhaps have some simple refreshments together and maybe some suitable games also. If an army or navy training center is near, there may be among the soldiers or sailors required to stay on duty and away from home a number who would like very much to be guests for an evening or a Sunday or holiday afternoon and sing or play carols. Put a lighted candle in the window on Christmas Eve, so that any group of carollers going along that street will stop at the house and be invited in to sing with the family. Once such a singing is happily done, the members of the family will wish to do more of it by themselves.

If there is no piano or no one to play one, a guitar or a psaltery such as children learn to play will do very well, perhaps better than a piano. A violin or flute or the simpler flute of Elizabethan times but now being revived, called a "recorder," can be charmingly appropriate. Even more appropriate is a well-made and well-played "shepherd pipe," the



simplest flute of all, usually made nowadays of bamboo—a pipe such as the shepherds at Bethlehem must have played. The making of such a pipe is itself a very engaging activity, especially when it is done in the company of one or more other persons who are also providing themselves with such a really musical instrument. A “piping party” can be a very enjoyable home event. The pipes can be made of different sizes, of soprano, alto, tenor and even of bass, to make the corresponding part-playing possible. It is possible and delightful, of course, to have part-playing even with two or more of these instruments of the same size or with any two or three different sizes, except soprano and bass alone, these being too far apart in range. We were thinking, however, of how lovely and helpful in the singing even one can be. (The National Recreation Association at 315 Fourth Avenue, New York, has published a booklet, “How to Make and Play a Shepherd Pipe,” which gives full directions and some real music to play. It costs thirty-five cents, postpaid.

We should mention the accordion and the modest harmonica, ocarina, tonette and flageolet also, the last three named being also flute-like in character though not so lovely as the other ones we have mentioned can be.

But the singing can be very enjoyable without any instrument at all. Most important is it to remember the true nature of a real carol, how spontaneous and simple it is, how transparently sincere and as clean and fresh as a bright May morning in the country, and play and sing it so.

One of the best of all carol collections, especially welcome where there are children, costs only ten cents. It is entitled *Christmas Carols*, is delightfully illustrated and was compiled by Mary Nancy Graham, issued by the Whitman Publishing Company of Racine, Wisconsin, and has been obtainable at the five and ten cent stores. Its “I Saw Three Ships,” “Away in a Manger,” “Bring a Torch, Jeanette, Isabella,” “What Child Is This?” and the beautiful simple chorale by Bach are as rightful and happy a heritage of every child as are fresh air and sunshine. And all the other carols in this book, several of them generally familiar, are also gifts for the whole family.

The school music teacher and the grade teachers who teach music would doubtless be glad to collaborate with parents wishing to have carol-singing in their homes. They could help by having Parent-Teacher Associations and the school children learn and sing the same carols. Children of the upper elementary grades, and sopranos in the secondary schools, could be taught descants to familiar carols. A descant, which is a distinct melody added above the familiar tune, can make the home-singing still more engaging for everyone. It is almost equally enjoyable if it is played on a violin, flute, recorder or shepherd pipe. Among the carol collections listed herein are some with descants. The school authorities might be glad to have the parents or at least the mothers come to caroling assemblies or even in small numbers to the regular classroom music sessions and join with their children there in the singing.

The private music teachers could help and incidentally bring still more vitality to the musical life of their pupils by teaching them to play carols or accompaniments to them at Christmas time. The best carol collection for the modest pianist is the *Diller-Page Carol Book* published by G. Schirmer, Inc., New York, at seventy-five cents a copy. Its selection of carols is very fortunate and its piano accompaniments, though very simple, are very musical.

Surely there is motive enough for one or both of the parents themselves to learn to play or to refurbish past skills in playing. Most carols are so easy to learn to play. We should remember the custom of the Elizabethan composers of delightful home-music known as madrigals, of writing on the covers, "apt for voices or viols." If you could not sing, or needed another vocal part but had no one capable of its vocal range, the part might be played instead. Even when their daughters were quite young, a certain modern couple could be overheard at home early on Christmas mornings joining with them in complete and convincing performance of the beautiful four-part Christmas chorale of Bach, "Break Forth, O Beauteous Heavenly Light," the parents singing the soprano and the tenor parts, the violin-playing daughter the alto, and the 'cello-player the bass.

Even if lacking every sort of ability or aid mentioned so far, there is still another resource open to everyone who can afford its not great cost. The phonograph record catalogs of the R.C.A. Victor Company, the Columbia Recording Corporation and the Decca Company lists many recordings of Christmas carols, many of which are so presented to be of very good help in encouraging singing of them by everyone present. The radio can help also if wisely used. But if it is allowed to pour into our homes its many repetitions of the few carols that are generally familiar, it is likely to lessen if it does not nearly destroy our enjoyment of them and their meanings.

Young children and even older ones and grown-ups can enjoy very much taking part in a good rhythm band, so simply carried on, playing for the gayer carols. A children's set of "orchestral bells," often called a xylophone, can be added to this or be played alone with very appropriate effect. Here, incidentally, is motive for Christmas giving of good rhythmic and simple melodic miniature musical instruments to the children, and getting them used musically very soon. (The National Recreation Association's fifteen-cent booklet, "How to Start and Develop a Rhythm Band," gives quite full directions and lists of music, phonograph records and sources of the instruments themselves.)

Remembering that the word, "carol," originally means dancing in a ring, we enjoy seeing the children skip or walk with springing step to "I Saw Three Ships," "What Child Is This?" (long identified with the tune of the old English dance, Greensleeves) "Patapan," "Here We Come A-Wassailing" and other suitable carols. We might help make up and join in simple ring-dances for these with them. To go quietly though eagerly in procession, bearing lighted candles, to the manger scene or the Christmas tree or around it while singing the French carol, "Bring a Torch, Jeanette, Isabella," is another happy experience, especially in the dim, magical light of Christmas dawn or twilight. This is the kind of experience that can well become a traditional part of a family's Christmas observance.

The reading aloud of Christmas stories, legends, poetry and plays is also an especially appropriate part of a family's observance, and it lends itself well to interludes or a generous postlude of carol singing. Of excellent books of such literature, there are:

*Come, Christmas*, edited by Lesley Frost, published by Coward, McCann, New York, \$2.50.

*The Story of Christmas* by R. J. Campbell, D.D., published by The Macmillan Co., New York, \$3.00.

*A Christmas Book*, An Anthology for Moderns, by Wyndham Lewis and S. C. Heseltine, published by Dent of London; American agents: E. P. Dutton and Co., New York, \$3.00.

*Christmas in Legend and Story* by Elva Smith and Alice Hazeltine, published by Lothrop, Lee and Shepard, Boston, \$2.00.

*Christmas*, edited by Robert Havens Schauffler, published by Dodd, Mead and Co., New York.

## II

### CHRISTMAS IN SCHOOL, CLUB, ASSOCIATION OR RECREATION CENTER

First let it be recognized that the classroom or room in a club or recreation center can well be home-like, and that therefore the suggestions for music in the home should be well worth consideration by the teacher or leader in such a room. Moreover, some of those suggestions call for active cooperation from the school teachers and principals.

We think also, however, of larger affairs in such places, of festivals and plays and larger numbers of people. A carol festival might be entirely of the singing of everyone present, but it usually engages also a special group of singers, a chorus, *a capella* choir or smaller group, perhaps an orchestra also, in a program of Christmas music. This is sometimes accompanied by tableaux or an acting out of the Christmas story or of the meanings of the carols as they are being sung. (See the lists herein.)

For the general singing let us suggest that it be prepared for by the participants. Surely all the pupils in a school can be given opportunity to learn beforehand the carols selected for the general singing. If parents are expected, the chosen carols might have been practiced a little at one or more meetings of the Parent-Teacher Association, luncheon clubs, and women's clubs preceding the event. For a club or recreation center festival as well as for a school one there might have been an intrinsically enjoyable carol-sing at the chosen place ahead of time for all who might come to the festival; or such sings might have occurred at the meetings of organized smaller groups such as the Girl Reserves and Business Girls' Club within the Y.W.C.A., or the clubs within a recreation center.

We suggest also that, where feasible, audience groups enter the festival hall in procession, singing, each succeeding group coming by a different entrance. And why not make the decoration of the hall, the "hanging of the greens," as it is called, part of the festival itself, not a task for a few people working in isolation? And let there be a lighting of candles also.

We present an exemplary program having these features, one adapted from the now traditional festival held at the Y.W.C.A. of Wausau, Wisconsin, every Christmas:

#### PROCESSIONS AND THE HANGING OF THE GREENS

It began with the marching or strolling in, each from a different entrance, of three groups of school children, one group singing "I Saw Three Ships," another, later, singing the gay "Patapan" with its Willie and his drum leading the procession, and the third singing "The Twelve Days of Christmas."<sup>1</sup>

Then appeared a procession of about thirty carollers who came from a rear entrance singing the gay "Here We Come A-Carolling." Many of the audience, having learned this carol in a preparatory "sing," also sang. The carollers in the procession were of all ages and sizes from a four-year-old to a sixty-five-year-old farmer who had his red-lined winter cap turned inside out, and each one carried a wreath or other Christmas greenery. At the head of this gay procession was the Spirit of Joy, a lovely high-school girl in appropriate costume. When she reached the middle of the front of the hall, she beckoned her carolling followers to stand on either side, and exclaimed:

"I am the Spirit of Joy:  
Here at the Christmastide,  
Where hearts are united  
I come to abide.  
Let your candles be lighted,  
Your holly be hung,  
Your hearth fire be merry,  
Your carols be sung!"

"In this of all houses  
The Christ Child will bide:  
Make room for his coming,  
Throw the door wide;  
Hang your greens for his welcome,  
Trim gaily your tree,  
Put wreaths in your windows,  
Follow me, follow me!"

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<sup>1</sup>In *Singing America*, obtainable from the National Recreational Association, 25 cents for vocal edition, \$1.50 for edition with accompaniments.

Now, as she resumed her place in front of the line of carollers, she and they walked gaily around the hall hanging the wreaths on the walls and distributing the other greenery in places chosen beforehand, while everyone sang "Deck the Hall with Boughs of Holly." (Where the audience is smaller, everyone present may take part in the decorating.)

#### LIGHTING THE CHRISTMAS CANDLES

The decorating done, the Spirit of Joy now called for the lighting of the candles, saying:

"We'll touch the taper in our hearts  
To the flame of the Advent Star,  
And set the light to burn a path  
Where the shadowed places are."

"And some who never lift their eyes  
To the Star that floods the night  
May find their way to Bethlehem  
By our friendly taper's light."

Then to each of the two seven-tapered candelabra, set at either side of the curtained stage, went a blue costumed "page," one a boy and the other a girl, and each bearing a lighted taper. As the girl lighted a candle, a member seated inconspicuously off to the side and front of the audience and half facing the latter, read:

"We light a candle for the light and wonder in children's eyes  
as they greet Christmas morn."

Then, as the boy lighted a candle on his candelabrum, she read another sentence, this one for the fragrance of balsam and pine. And so the candlelighting and reading went on until each of the fourteen candles had been lighted for some joy of Christmas. (Since wherever such a ceremony is held, the people planning it should themselves determine for what

joy each candle will be lighted, we give only a few of those used, hoping that they will aid in making additional choices:

We light a candle for all the carols of the Christmas season.

We light a candle for the dancing flames and warmth of blazing hearth-log.

We light a candle for the winter winds that sing their way through the evergreen trees.

We light a candle for the fragrance of pine and balsam brought from forest depths to grace our homes.

We light a candle for the million twinkling stars that stud the velvet sky of night.

We light a candle for the peace and love within homes where the Christ-child has entered in.

#### MORE CAROLING

Now there can be a singing of familiar carols, during an especially appropriate moment of which the Christmas tree might spring into light. Such a moment is at the singing of the line, "Peace on earth, good-will to men," in the carol "It Came Upon the Midnight Clear."

#### IF THERE IS A FIREPLACE

A fire-lighting ceremony might have come just after the decorating was done. It would start with the bringing in of the Yule-log gaily decked with sprigs of balsam and pine. Concealed among these sprigs might be some tiny bags of "fairy fuel" to color the flame. As the log is being carried in and placed on the andirons, the two carriers then standing at either side of the fireplace ready to light the log, the following old carol of Robert Herrick would be sung:

#### YULE-LOG CAROL<sup>2</sup>

Come bring with a noise,  
My merry, merry boys,  
The Christmas log to the firing;  
While my good dame, she  
Bids ye all be free  
And feast to your hearts' desiring.

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<sup>2</sup>Music for this is in the masque, "Christmase in Merrie England," by Mari Hofer, published by Clayton F. Summy Co., Chicago, 35 cents.



With last year's brand  
Light the new block,  
And for good success  
In his spending,  
On your psaltries play,  
That good luck may  
Come while the log is a-tending.

#### LIGHTING THE FIRE

During the lighting, the leader would say, "In all ages the fire has been the center of family life. So we gather today, the 'family' of this house, to kindle anew the Christmas Spirit and to dedicate anew this building to friendliness and beauty." Then another person, seated near the fire, would read John Oxenham's

Kneel always as you light a fire,  
Kneel reverently and thankful be  
For God's unfailing charity,  
And on the ascending flame inspire  
A little prayer, that shall upbear  
The incense of your thankfulness  
For this sweet grace of warmth and light,  
For here again is sacrifice for your delight.

The following lines, appearing on the printed program, would then be read:

Leader: As fire kindles fire,  
Audience: So life inspires life.  
Everyone: Thus shall His Kingdom come.  
Everyone: May there burn brightly tonight  
In each heart a light  
That shall welcome the Christ-Child home.

#### A NATIVITY PLAY OF OUR OWN

If the fire-lighting were not included in the foregoing little festival, there might follow after the candle-lighting a simple play telling the Christmas story. To create still more fully the proper atmosphere for this, the audience might be invited to sing "O Little Town of Bethlehem" or a special chorus sing,

behind the scenes, the Bach "Break Forth, O Beauteous Heavenly Light" or the Praetorius "Lo, How a Rose E'er Blooming."

The play then begins, the shepherds appear, and a verse or two of "The first Nowell" or of "While Shepherds Watched Their Flocks"<sup>3</sup> is sung. After the angel has spoken or chanted the good news to the shepherds, we all urge them, with singing of "Los Pastores" (printed herein) with "Shepherds, Shake Off Your Drowsy Sleep" or with "Lay Down Your Staffs, O Shepherds,"<sup>4</sup> to find the Child.

In the interlude that follows during which the "stage" might be darkened, we sing, "It Came Upon the Midnight Clear," "Hark, the Herald Angels Sing," or better still, two verses of "Angels, From the Realms of Glory," thus recounting what we have just seen. As the manger scene appears, Mary is singing to the Child the lovely old French "Lullaby of the Christ Child," entitled in the Diller-Page book "Mid Ox and Ass." Then we sing "Away In a Manger," "What Child Is This," perhaps "Born Is He" in the Diller-Page book and, of course, "Silent Night." During the singing of the last verse of this carol, the shepherds come to the manger.

The gay but stately rhythm of "Bring a Torch, Jeanette, Isabella," then brings children there too, singing and bearing lighted candles. The three kings come to the singing of "We Three Kings of Orient Are" or to the magnificent "March of the Kings" in the Coleman book. And finally we sing "O Come All Ye Faithful." Or better perhaps, there might after that be gay rejoicing again, especially where there are children, in the carols "I Saw Three Ships" and "Patapan," which is printed herein, the latter with soft-sounding drum and, perhaps, pipe also, in a bright recessional, "for a Christmas should be gay."

#### ST. FRANCIS SETS THE EXAMPLE

The good St. Francis of Assisi had once to tell the story in this way, and his example, followed in church and public

<sup>3</sup>In the Graham collection mentioned above.

<sup>4</sup>In Satis N. Coleman's *Christmas Carols from Many Countries*, G. Schirmer, Inc., New York.

Mystery and Nativity plays for seven centuries, is still a most welcome inspiration. Supposing that the unlettered people of Greccia, accustomed only to Latin chanting and pronouncements about Christmas, did not really know the blessed story as told by St. Luke and St. Matthew, he set out to tell it to them in the best way possible. He caused a manger, ox, ass, and all the trappings of a stable to be prepared in the little village church. Mrs. Oliphant tells of it in her "Francis of Assisi" (Macmillan): "Francis and his brethren arranged these things into a visible representation of the occurrences of the night at Bethlehem. It was a reproduction, so far as they knew how, in startling realistic detail of the surroundings of the first Christmas.

"The population of the neighborhood . . . gathered round the village church with tapers and torches, making luminous the December night. The brethren within the church, and the crowds of the faithful who came and went with their lights, in and out of the darkness, poured out their hearts in praises to God; and the friars sang *new canticles* which were listened to with all the eagerness of a people accustomed to wandering jongleurs and minstrels, and to whom such songs were all the food to be had for the intellect and imagination. . . . We are told that Francis stood by this, his simple dramatic representation, all the night long, sighing for joy and filled with unspeakable sweetness. His friend, Giovanni, looking on, had a vision while he stood apart, gazing and wondering at the saint. Giovanni saw, or dreamed, that a beautiful infant . . . lay in the manger which he had himself prepared, and that, as Francis bent over the humble bed, the Babe slowly awoke, and stretched out its arms towards him. It was the child Christ, dead in the hearts of a careless people, . . . but waking up to new life, and kindling the whole slumberous universe around him at the touch and breath of that supreme love which was in his servant's heart. . . ."

It is said that from this "play" given by St. Francis grew most of our Christmas caroling. Solemn hymns or chants celebrating the Nativity had been sung even in the earliest days of the Christian church, but from the spirit and simplicity of this play and its "new canticles" a freer, more popular sort

of Christmas singing arose, the sort that we recognize when we distinguish carols from hymns.

If we do not wish to create our own play, using the Scripture story or some legend as the content of it, there are many published musical plays to choose from, some of the best of which are listed and commented upon herein.

#### LANTERN SLIDES OF CHRISTMAS PAINTINGS

One of the simplest of Christmas festivals is a singing of appropriate carols as a series of fine paintings of the Nativity is being shown on a screen. Lantern slides of such paintings can be borrowed or rented from art museums, college and university art departments or extension divisions, some public libraries and from commercial dealers in lantern slides. Among the most inspiring paintings for ordinary modern eyes are:

The Holy Night by Correggio.  
The Holy Family by Murillo.  
The Holy Night by Feuerstein.  
The First Christmas Night by Pierrey.  
The Adoration of the Shepherds by Bougereau.  
The Adoration of the Shepherds by Horthorst.  
The Adoration by Ghirlandaio.

#### CONSIDER THE SOLDIERS AND SAILORS

Realizing how much we would regret being kept away from home, we will want to give an especially cordial invitation to soldiers or sailors in that plight who are in a nearby training center. Some of them might welcome also an opportunity to sing in a special chorus or take some other special part in a festival.

### III

#### CHRISTMAS IN THE COMMUNITY

The suggestions given above for the school, recreation center or club may be entirely applicable to a celebration for all the people of a small community in their community center or school auditorium or smaller room. Some of them could be very effective even in the festival of a large community. But even when they are confined to one of a number of celebrating centers, the resulting event may well be looked upon as part of the whole community's festival. Even though each school, church, club or other organization has a celebration of its own, and does not join with the others in a single event for all of them together, there may well be organization of the whole community for cooperation in making the most of its resources for Christmas in its various centers. As example of this kind of endeavor we present an account of what was done in the town of Bethlehem, New York, in 1939.

#### A DECENTRALIZED COMMUNITY PROGRAM

\*The Bethlehem Central School Community, under the direction of local teachers, planned and staged a Christmas celebration that coordinated all the town's Christmas activities. They attempted to avoid duplication of effort, and to make it possible for children to help make Christmas in the home and community, not just receive it. It was so successful that other communities might well consider it as a possibility when they are planning their holiday celebration.

As far back as May the teachers held a meeting to discuss this project. A steering committee was elected, and a list of objectives drawn up. It was decided that the School Exhibit entitled "Little Town of Bethlehem" should be the high point

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\*This account taken from "Community Organization News," for November 9, 1940, issued by the Department of Rural Sociology at Cornell University, Ithaca, N.Y.

of this celebration. This exhibit should relate all school activities such as Social Studies, Literature, Art, Music, and Recreation to Christmas. The topics were divided into ten units and assigned to teachers.

After the teachers had done some research, another meeting was held which was attended by community organizations such as the Parent-Teachers' Association, Churches, Scouts, Theatre groups, Choral Society, Red Cross, and others. These pooled their ideas, and plans for the School Exhibit and other local activities were made. It was decided to have a tentative calendar of events so everybody would be aware of all the activities in their school area. All Christmas donations of food, clothing, and toys were received at one central place and were distributed systematically. The decorations of homes, churches, schools, and public buildings were planned and executed by one group. A high-school window was painted and made into a Cathedral stained glass window. High-school students and church choirs combined for community singing. The Scouts, Camp Fire Girls, and other organizations contributed to the school exhibit. A publicity committee was appointed to handle all publicity related to the celebration and to present it to the various newspapers.

Thus by the cooperation of all the organizations in the Central School district, Bethlehem was able to have a fine Christmas celebration that avoided the usual conflicts and duplication of effort.

#### CALENDAR

- Nov. 13. "Christmas Doorways." Slingerlands Garden Group. Assistance was given in making wreaths and other decorations.
- Nov. 18. "Christmas Wreaths and Mantel Pieces." Delmar Garden Group. Assistance was given in making wreaths and other decorations.
- Dec. 5. Christmas gifts for Kentucky people. Junior Department, First Methodist Church.
- Dec. 7. "Mary's Meditation," Christmas Service in Chapel, Methodist Women's Association.
- Dec. 8. "Hans Brinker." Little Theatre Committee. Bethlehem Central High School. Afternoon.
- Dec. 12. D.A.R. Yuletide Party. First Methodist Church. Afternoon. Candle Light Service. First Methodist Church Chapel.

- Dec. 13. Christmas Play. Bethlehem Center School Annual Christmas Concert.
- Dec. 15. "O, Little Town of Bethlehem." Bethlehem Central District Exhibit, Central High School.
- Dec. 16. Community Singing Carol. Central High School.
- Dec. 17. Sunday Morning Worship Service, Cantata and Tableau "Bethlehem." First Methodist Church. Morning.  
Other Church services.  
White Gift Service, "Golden Gifts," Reformed Church. Afternoon.  
Play: "Dust of the Road," Senior High School Department. First Methodist Church.
- Dec. 18. Christmas Supper Meeting. Men's Association. First Methodist Church.
- Dec. 19. Union College Glee Club Concert. Central High School.  
Christmas Oratorio "Hora Novissima," Albany Oratorio Society. St. Paul's Episcopal Church.
- Dec. 20. Free Moving Picture. Delmar Theatre.  
Combined party of Nursery and Kindergarten and their mothers. Methodist Church. Afternoon.  
"Christmas Literature." Books and Conversation Group of Methodist Church.
- Dec. 21. Family Christmas Party. Reformed Church.
- Dec. 24. Morning Church Services.
- Dec. 31. "New Year's Eve." An hour to meet old friends and greet the New Year.

Note: Nonperishable food, used toys and clothing may be left at Delmar Theatre, December 18-23. Bethlehem Welfare Council in charge of distribution.

It can be easily seen how this program might in a larger community include many other groups and events, including carolling by employees or visiting groups in the larger stores and industrial plants, and celebrations by various nationality groups. There is special value, however, in a joining together of people of all groups in an all-community endeavor. Even in the Bethlehem plan just given, there was invitation to carol singing by the whole community at the high school one evening.

#### A CENTRALIZING FACTOR, THE CHRISTMAS TREE

A community Christmas Tree is often the chief centralizing factor. Carefully chosen, set up in a central and significant place out-of-doors and equipped with appropriate electric

lights, the moment of its lighting, about a week before Christmas, is itself made a festive event.

Houston's Tree of Light, as it is called, is dedicated with impressive ceremonies before the City Hall. Through the use of floodlights on the various elevations of that building, the pageant of the Christmas story is given an unbroken performance. The combined choruses of the city's Recreation Department, which sponsors the entire event, and of the Y.W.C.A., sing distinctive carols and also well-known ones in which the whole assemblage joins. The singers approach the tree in procession followed by groups of lantern-bearing children from the city's playgrounds, the Girl Scouts, Boy Scouts, Girl Reserves and the Settlement Association, who then stand as a guard of honor around the Nativity. The tree towers fifty feet in the air and is covered with a thousand twinkling red, blue, orange, green and yellow lights. At the top, the great star has more than fifty white lights.

Fort Worth has a municipal Tree and Candle Lighting Ceremony each year. As the time for it draws near, forty-nine religious, cultural, civic, educational and other organizations cooperate in the planning and each selects a representative for the pageant. A large triangular candelabrum of fifty electric candles becomes a symbol of community loyalty and good-will. While the multi-colored lights on the giant Christmas Tree in the background are being reflected in the eyes of thousands of the city's people, the lighting of these candles begins. As the representative of each organization is introduced, he turns the switch which lights his candle and then gives a half-minute Christmas greeting from his organization. Then the Mayor lights the center candle which towers above the others, and brings a message from the City of Fort Worth. A program of choral music and pantomime follows in which Santa Claus as well as the Christmas Story is represented.

In Detroit the switch turning on the lights of the tree is in the Mayor's office and is pulled by a little child chosen from one of the city's institutions for orphan or crippled children. As the lights go on, a chorus gathered at the tree sing "O Christmas Tree" and other carols while a tableau is seen of the Holy Family at the manger, with the shepherds and the



Magi offering their gifts. The singing is amplified at the tree and broadcast through a local radio station. There might also be a brief ringing of church bells throughout the city to make still more jubilant and meaningful this opening of the Christmas season.

In some cities a different chorus or band or brass ensemble sings or plays carols every day at the Community Christmas Tree during the home-going hour of workers. The lighted evergreen tree comes to be known then as "The Singing Tree." This music is amplified and broadcast so all may hear. These musical contributions can bring many different organizations into happy cooperation.

#### MANY CHRISTMAS TREES

Each year in Tucson the secretary of the local Welfare Board invites to his office representatives of all civic and social agencies to plan for the annual community Christmas celebration. The tree committee borrows a large truck from the Board and goes to the 8,000-foot level of Mount Lemmon in the Catalina Mountains eighty-three miles away where, with the consent of the forest ranger, they cut down thirty trees. These are distributed to the hospitals and institutions of the city, and a forty-foot tree is erected at the city's main intersection.

In some cities there is much encouragement for the citizens to have lighted Christmas trees in front of their houses. Better still, where there are living evergreens in the community area, some of these are lighted.

In Lynchburg, Virginia, all the playgrounds have special trees or shrubs in which food is placed for the feathered friends of the children. At each of the indoor recreation centers there is also a tree and parties. Many a child makes and places on the tree a gift for some other child, and one for his parents.

The size of the tree and the number of lights are of comparatively little or no consequence. Certainly the lighting and other decoration should not go beyond the simplicity and spontaneous cheer of the Christmas spirit. The meaning of

the tree is the essential thing, its ever-fresh green a symbol of the everlasting youth of life, appealing to us as does the light and wonder in childrens eyes as they look upon it at the dawn of Christmas. A little tree humbly decorated may be fuller of this meaning than a large one. Surely the meaning to us of any Christmas tree is never so full as when gathered around it, we are singing carols. Indeed, its meaning begs for singing to bring itself fully home to us.

#### THE CHORAL FESTIVAL

The singing of Handel's "Messiah" by a community chorus may become almost as commonly desired a Christmas expression as is the singing of carols. So appropriate is it as a Christmas expression of the whole community. When the fifty-six-year-old Handel first saw the words of this oratorio, his fortunes were at their lowest ebb. He had withdrawn entirely from public life, and his erstwhile enthusiastic patrons and followers in London believed him finished. The "libretto," as he called it, was presented to him in the latter part of August, 1741. Seven days later he had composed all the music for the first part of the work, nine days thereafter the second part was completed, and the third required only six days more. Then in two days he filled in the orchestral parts. The music for the whole oratorio was written in twenty-four days, "the greatest feat," says a biographer, "in the whole history of musical composition!"

Here was a great man supremely inspired by the prophecy and fulfillment of Christmas. His creating was as though he were in a superb dream. He was unconscious of the world and of time. He did not leave his house. His man-servant brought him food and often upon returning to him later, found the food untouched and the master staring into vacancy. Upon completion of the *Hallelujah Chorus*, his servant found him at the table, tears streaming from his eyes, and exclaiming, "I did think I did see all Heaven before me, and the great God Himself!"

The church choirs are likely to be very busy preparing music for Christmas services in their respective churches, and

it is important that each church make its own complete musical gift to the Child for its own worshippers. But it can be a superb experience for singers and listeners, and a great and lasting benefit in community spirit, when all the choirs or a fully representative number of them join in a good performance of the "Messiah" or of some other fine, suitable choral program. It can be greatly worthwhile for the individual churches to forego for the sake of this community goal some of the special music they have expected of their choirs in their own Christmas services.

This idea is all the more reasonable when we realize how ready every congregation is to sing at those services. Why not give the *congregation* still fuller opportunity then, and relieve the choir of its unusual efforts at pretentious anthems, asking only that it help well in the singing of carols? Besides singing one or two less familiar ones or some other old simple Christmas music alone, the choir might sing some of the more familiar ones antiphonally with the congregation, give a beautifully enlivening descant to the latter's singing of one or more of the carols, and in other ways make this in full truth a service of joyous and reverent worship by the whole congregation. Thus the choir would have time to join in the *community* service of joy and beauty that the singing of the "Messiah" can be. If adequate enough, it could include in its church service the singing of a chorus from that work.

The community chorus should, however, include interested secular singing groups, if there are any, as well as the choirs, and also any chorally unattached individuals who can and want to join.\* The whole enterprise might be sponsored and "underwritten" by a local newspaper, in each of whose daily issues during a certain period a registration blank might be printed to be filled out by the reader wishing to enter the chorus. The announcement might include also the name and rehearsal place of each choir or district group (if the choirs or other groups are to rehearse separately) and there could

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\*In a community near an army or navy training center, soldiers or sailors might be available who would like to sing in an established chorus or to join with a young women's club to form a new singing group to be a part of the festival combination of choruses.

be a personnel committee to help determine into which group any new applicant would be most helpfully and conveniently placed.

A miscellaneous program of Christmas choral music can also be very enjoyable and inspiring. So many beautiful and substantial arrangements have been made of carols, and excellent original music written also. There is music for the community orchestra also, including such works of child-like imagination as the Hansel and Gretel Overture and the Saint-Saens "Carnival of Animals" as well as more directly related works like Corelli's beautiful Christmas Concerto.

#### THE CAROL FESTIVAL

Whether the chorus be a large one representative of the whole community, or a smaller one—perhaps the high school or college *a capella* choir—a choral concert of carols can be a most happy affair, held in a concert hall, church auditorium or out-of-doors at the Christmas tree. If indoors, some of the features of decorating, procession and even of candle-lighting suggested for the school or recreation center festival might well be added. Procession with lighted candles protected from wind can add much to the outdoor festival also. The audience should have opportunity to sing also, now and then in the program, and this opportunity or preparation for it should extend back into weeks or a month before the concert, so that in schools, clubs and all other places or groups where singing is appropriate the same carols will be learned. (See the similar suggestions made in connection with programs in a school, club, etc.) The community Christmas Committee might include this preparation in its planning, making ready also to provide good song-leaders where they are needed for the purpose. In some cities the newspapers and a radio station have cooperated in what has been called a "Learn-a-Carol-a-Day" project. Full information as to this can be obtained from the National Recreation Association. We suggest that one or two old carols very new to many present-day people be included each year.

## CAROLING AND THE STORY OF THE INN

In the gathering dusk of Christmas Eve, the feelings of wonder, suspense, and joyous good-will are brought most happily to each family when a roaming group of carolers pauses to sing before its candle-lighted windows. It is pleasant to know, in relation to this custom that has become more and more general in the United States, a Mexican tradition in keeping with which, as neighbors call at one another's houses in a Christmas visit, they come with warm memory of the coming of Mary and Joseph to the inn at Bethlehem and as each family is visited, its members are eager to make room and good cheer at their "inn" for these friendly visitors. There is also the well-nigh universal legend that on every Christmas Eve the Christ-Child "wanders up and down, in country land or crowded town" to see whether people are willing to let Him in. Those who really want to invite Him set a lighted candle in the window of their home to guide Him on His way.

He may come in the guise of a hungry person or lonely one or one who needs help of some other kind, and those who serve this needy person serve Him also. Remembering this, the people in charge of planning for caroling in some cities have let it be known that wherever a lighted candle is placed in a window, not only are the carolers and their singing welcome but they are also to receive a gift in money or some other good to be given for the enjoyment or other benefit of the children of the poor. For example, the caroling groups from a "music school settlement" in Cleveland received money to be used to make good music instruction available to more children whose families were unable to pay even the very moderate rates of that school. But most carolers have in mind only the wish to bring in song wherever they go the Christmas spirit.

Usually a plan is made by a central committee for enabling the caroling groups together to distribute their services throughout the community. This committee is representative of schools, churches and Sunday schools, recreation centers and all other agencies that are or might be interested in helping. Carolers will doubtless be welcome at hospitals, orphanages, homes for old people, and even the jail, as well as hotels,

railroad stations, stores and private homes. The Centralia, Illinois, Recreation Department found still another way to spread the Christmas spirit when one of its girls' clubs decided to say a Merry Christmas to those who are unfortunate enough to be traveling by train on Christmas Day and cannot be in their homes. The girls, neatly dressed in fresh Christmas colors, each carrying a basket of evergreen sprigs, boarded the train and gave each passenger a "spirit sprig," a smile and a cherry greeting. A pin was given also with each sprig. (A carol might have been sung as the children boarded or left the train.) On the next day telephone calls from the central Chicago offices of the Illinois Central Railroad began to come to southern Illinois. "Where did those sprigs come from?" was the query. Travelers had written or telephoned to the railroad officials to tell of their appreciation. Later came a letter from the president of the company congratulating the girls.

The carolers are usually drawn from the schools, churches, recreation centers and boys' and girls' clubs. Christmas Eve between four and six or early after the dinner hour is an ideal time for the caroling, though Christmas morning is very appropriate also. People throughout the community should know of the plan and of the meaning and loveliness of lighted candles in their windows. They might like to know also how to make wreaths and other special decorations for their windows, doors, dining tables and mantel-pieces. The book, "1001 Christmas Facts and Fancies" by Alfred Carl Hottes, published by A. T. De la Mare Company, Inc., at \$2.50, contains excellent pictures, diagrams and directions for all these, as well as much other information helpful in making the Christmas observance more meaningful. In Bethlehem, New York, it will be remembered, direct instruction was offered in making Christmas decorations.

It is best for the caroling group to go afoot, perhaps carrying lighted lanterns which can be home-made. If the carolers must ride, as they should if the area to be traversed is large the ideal conveyance (if the weather has been in keeping) is a large sleigh drawn by horses with sleigh-bells. But even an automobile truck can be decorated with greens and perhaps with a lighted Christmas tree to make it a worthy bearer of

the season's joy and beauty. Even the ringing of sleigh bells may accompany its leisurely progress. The carolers themselves may well be "decorated" with red cape and cap or the like.

Each group should have a leader able to give a proper starting pitch for each carol, to ensure a good tempo and rhythm, and to keep up the proper spirit in the carolers. It might be of much help if someone capable of playing it would bring along a violin, guitar, accordion, cornet or more appropriately a flute, clarinet, recorder, shepherd pipe, flageolet, or ocarina. Remembering the importance of singing carols well, the group should rehearse the carols several times before Christmas Eve. "Here We Come A-Wassailing" is an especially appropriate carol. It and some of the countless other delightful carols, such as have been mentioned herein, that are seldom or never played through the radio, are very welcome indeed. But the very familiar ones must not be neglected. Descants are effective even in a small group and out-of-doors. It is better, of course, to learn a few carols very well beforehand, by heart if feasible, than to sing many but none of them very well. A local newspaper might be able and willing to provide carol booklets for all the singers.

If the town or city has a community Christmas tree, the singers might all gather around it after their rounds have been made, and after a final song together, have the heightened social pleasure and refreshment of sandwiches and hot chocolate or the like. Then to their homes to spend the rest of Christmas Eve or Morn with their own families.

### THE FOLK FESTIVAL

In many communities are to be found persons whose family origins in other countries are still fresh or easily awakened sources of cherished Christmas songs and customs of the people of those countries. Texas is especially rich in such human wealth of its citizens of Czech, French, German, Italian, Mexican, Negro, Swedish and other Scandinavian cultures as well as those of the prevailing Anglo-Celtic ones. What are the Christmas customs and songs of each of these peoples? Let

the local numbers of them look happily into their backgrounds and answer this question not only in words but also in a festival of their customs and songs.

For reminders and encouragement in this, they or the instigators of the idea of a festival might refer to the Hottes book mentioned above, to a 25-cent pamphlet issued by the Common Council for American Unity, 222 Fourth Avenue, New York, entitled *Old World Christmas Customs* and to Gladys Spicer's *Folk Festivals and the Foreign Community*, published by the Woman Press, 600 Lexington Avenue, New York. In the latter book is a festival program of Christmas songs and customs entitled "Following the Star," which can be purchased separately of the publishers at 50 cents. Another such festival program especially suitable where time, space and funds are more narrowly limited, also compiled by Gladys Spicer for the same publisher at 50 cents, is entitled *Yuletide Wakes, Yuletide Breaks*, and it is comprised of customs and songs of Czechoslovakia, Italy, Sweden, Greece, Armenia, Mexico, Poland, and Russia. In such a festival also the audience should have opportunity to sing now and then. Ideally, they would have opportunity to learn or hear a number of times a carol of each represented nationality in the week or weeks before the festival and, at least, to sing these at the festival. The gay and often lovely customs and carols of Merrie England are always warmly welcome and most generally felt to be our own.

There will always be in our most common modes of celebrating Christmas some aspects or qualities that are distinctively American. For example, the ruddy, rotund and jolly Santa Claus who comes to our children at Christmas time is an American transformation of the very kindly but pale and ascetic bishop, St. Nicholas, who brought gifts to good children on December 6th in most of western Europe, and who was brought to this country by Dutch tradition in the days when New York was New Amsterdam. Reborn in New York, this Santa Claus has in turn been winning allegiance of children in some other countries.

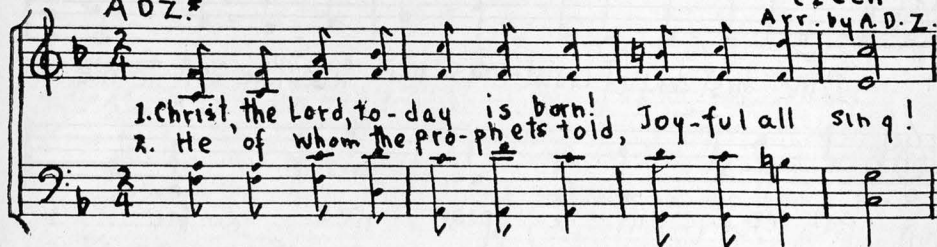
We offer herewith a number of folk carols that can rightly be regarded as the heritage of Texas people.



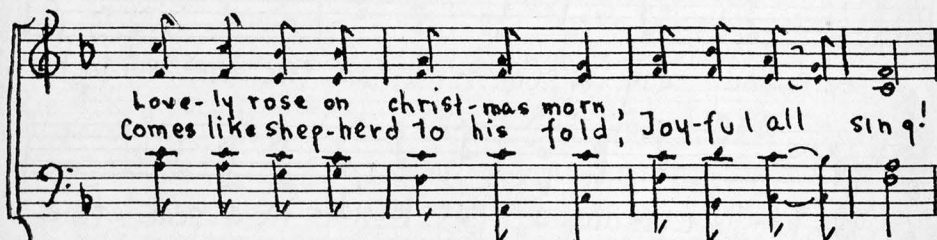
# CHRIST, THE LORD TO-DAY IS BORN

A.D.Z.\*

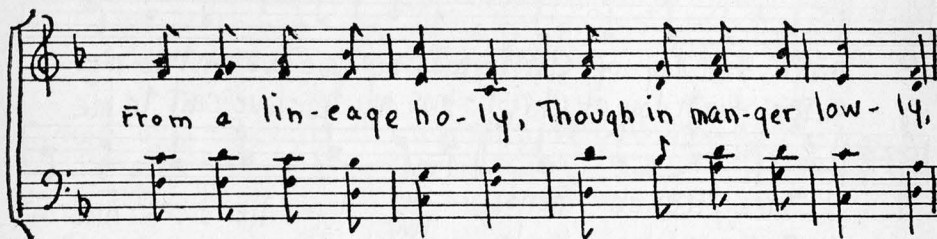
Czech  
Arr. by A.D.Z.



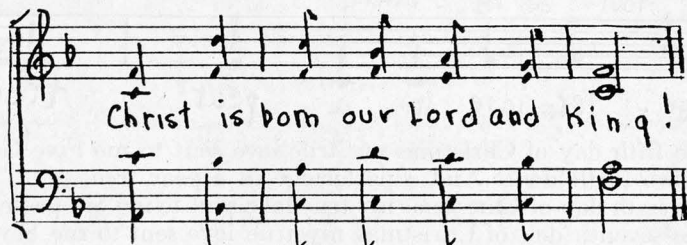
1. Christ, the Lord, to-day is born!  
2. He of whom the pro-phets told, Joy-ful all sing!



Love-ly rose on christ-mas morn,  
Comes like shep-herd to his fold, Joy-ful all sing!



From a lin-eage ho-ly, Though in man-ger low-ly,



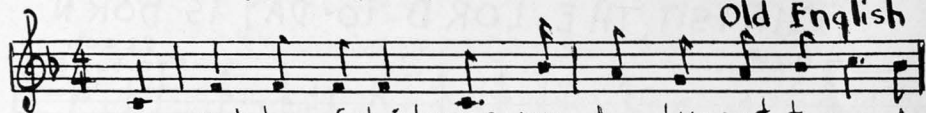
Christ is born our Lord and King!

God and man in <sup>3.</sup> him, are one,  
Joyful all sing!  
Love and truth to earth have come,  
Joyful all sing!  
From a lineage holy,  
Though in manger lowly  
Christ is born our Lord and King!

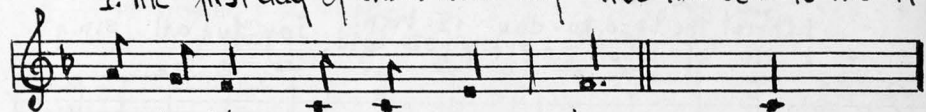
\*Tune and prose translation from Edward Micet of the University of Texas.

# THE TWELVE DAYS OF CHRISTMAS

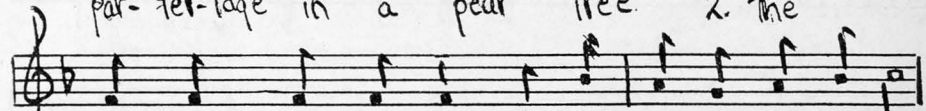
Old English



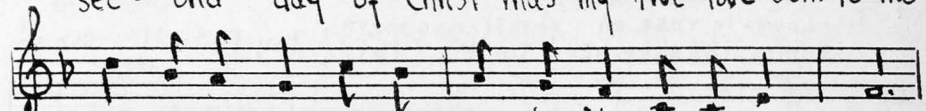
1. The first day of Christ-mas my true love sent to me A



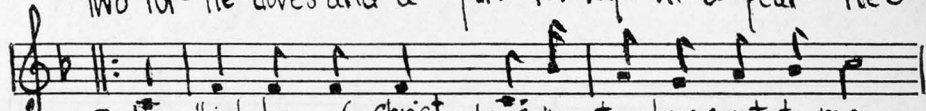
par-ter-idge in a pear tree. 2. The



sec-ond day of Christ-mas my true love sent to me

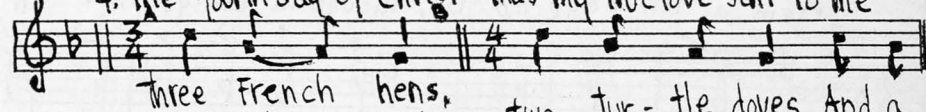


Two tur-tle doves and a par-ter-idge in a pear tree



3. The third day of Christ-mas my true love sent to me

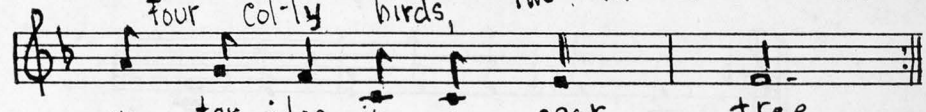
4. The fourth day of Christ-mas my true love sent to me



Three French hens,

two tur-tle doves And a

four col-ly birds,



par-ter-idge in a pear tree.

5. The fifth day of Christmas my true love sent to me Five Gold rings,  
two turtle doves And a parteridge in a pear tree.
6. The sixth day of Christmas my true love sent to me Six geese a-laying,
7. The seventh day of Christmas my true love sent to me Seven swans  
a-swimming,
8. The eighth day of Christmas my true love sent to me Eight maids  
a-milking,
9. The ninth day of Christmas my true love sent to me Nine drummers  
drumming,
10. The tenth day of Christmas my true love sent to me Ten pipers  
piping,
11. The eleventh day of Christmas my true love sent to me Eleven ladies  
dancing,
12. The twelfth day of Christmas my true love sent to me Twelve lords  
a-leaping,

A-B Repeat this measure as often as necessary, the text in reverse order,  
always ending with "two turtle doves," etc.

# PAT-A-PAN

Burgundian Carol  
(French)

AD.Z.

p1. Wil- lie, bring your lit- tle drum; Rob- in, take your  
mf 2. When the folk of oth- er days To the King of  
flute and come: We'll be mer- #ry as you  
Kings gave praise, On the flute and drum they'd  
play, } Tu- re- lu- re- lu, pat-a-pat-a- pan, We'll be  
play, } On the  
mer- #ry as you play, For a Christ- mas should be gay!  
flute and drum they'd play, And their hearts were ve- ry gay!

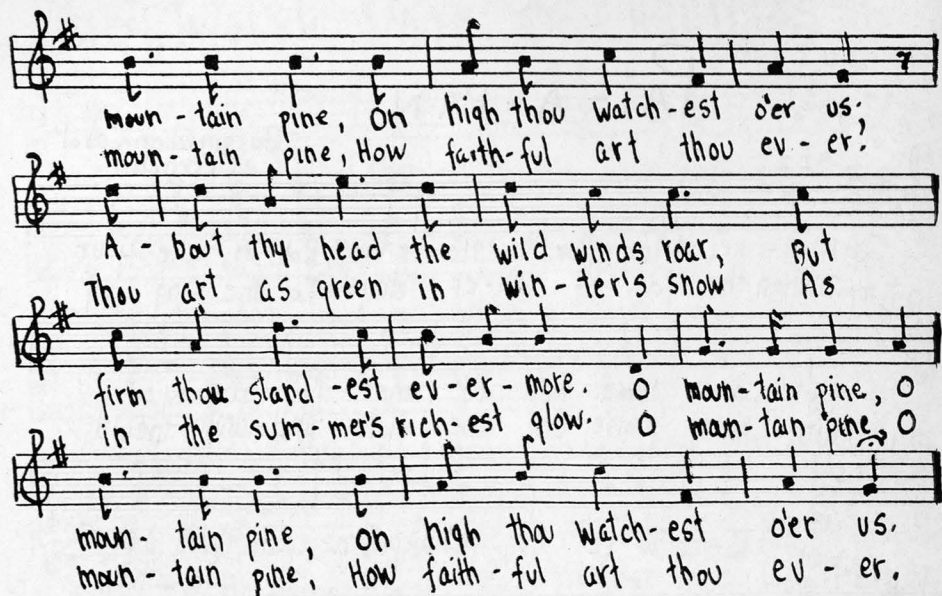
f 3. God and man to-day are one  
Like the sounding flute and drum,  
We'll be merry as you play,  
Tu-re-lu-re-lu, pat-a-pat-a-pan,  
We'll be merry as you play,  
For a Christmas should be gay!

From "Singing America" Copyright, 1941, Nat'l Recreation Ass'n  
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# THE CHRISTMAS TREE

German

1. O moun- tain pine, O moun- tain pine, Oh  
2. O moun- tain pine, O moun- tain pine, How  
high thou watch- est o'er us; O moun- tain pine, O  
faith- ful art thou ev- er; O moun- tain pine, O



moun-tain pine, On high thou watch-est o'er us;  
 moun-tain pine, How faith-ful art thou ev-er;  
 A-bout thy head the wild winds roar, But  
 Thou art as green in win-ter's snow As  
 firm thou stand-est ev-er-more. O moun-tain pine, O  
 in the sum-mer's rich-est glow. O moun-tain pine, O  
 moun-tain pine, on high thou watch-est o'er us.  
 moun-tain pine, How faith-ful art thou ev-er.

## THE SHEPHERDS

From the Mexican by A.D.Z.

Mexican



Come shep-herds, all, To Beth-le-hem, O shep-herds,  
 Come, Has-ten a-way, O shep-herds come, O come-a-  
 way, O Wor-ship the child, our heav'n-ly  
 King, the in-fant Lord, Born of Ma ry  
 here this bles-sed day.

Music and translation from Mrs. Lota M. Spell

# DERE'S A STAR IN DE EAST

Negro Carol

1. Dere's a star in de East oh christ-mas morn,  
 2. If yo' take good heed to de an-gel's words,  
 Rise up, shep-herd, an' foller;  
 Rise up, shep-herd, an' foller;  
 It - 'll  
 Yo'll for-  
 lead to de place where de sa-vior's born,  
 get yo' flocks, yo'll for- get yo' herds;  
 Rise up, shep-herd an' foller.  
 Rise up, shep-herd an' foller. } Leave yo' sheep an'  
 leave yo' lambs, Rise up, shep-herd an' foller;  
 Leave yo' ewes an' leave yo' rams, Rise up, shep-herd an'  
 foller. Fol-ler, fol-ler, Rise up, shep-herd, an'  
 foller, Fol-ler de star o' Beth-le-hem,  
 Rise up, shep-herd, an' foller

## CHRISTMAS DANCE

Swedish

Best in all the year, A hap-py time is here; we  
chon-s-tra la la la la (etc)

Wish you all a Mer-ry christ - mas!

Up and down we go, A - dan-cing to and fro, we  
wish you all a Mer - ry chnst - mas!



## IV

### TWELFTH NIGHT

The evening of January 5th is called Twelfth Night because it is the twelfth night of the traditional Christmas celebration. The early Christians celebrated the Nativity for twelve days and gave special significance to the last one because it was on the twelfth day that the three kings found the Christ Child in Bethlehem. In many European countries it became a great festal day with masquerading parties and other happy observances.

Most common among the latter is the finding and the jolly rule of the Bean King (or Queen). A large cake is baked, and a bean placed in it. The cake is cut at the ceremony, and whoever receives the piece with the bean will be King or Queen for the evening (or for the coming year). He or she is crowned, merrily hailed and given power to ask what he wishes for merriment of the assembled people. He may ask for a charade, a song or dance, or whatever else is feasible and would give enjoyment. Other customs are described in Fraser's *Golden Bough* which is to be found in most public libraries, and most conveniently and helpfully in a recent bulletin entitled "Crown Your Twelve Months Merrily" that is issued by the National Recreation Association.

We are most interested in another custom, which appears to have been started in more recent times. It is the burning of the Christmas greens. How dismal and ungrateful it seems to throw into the streets or on the garbage heap the wreaths and trees that have meant so much to us and given so much pleasure. And how much less than suitable it is to let our Christmas singing and general awareness of the Christmas season pass away unnoticed, like an erstwhile welcome guest now forgotten. Better, then, let the family or two or more families bring, on Twelfth Night, their Christmas greens to the hearth-side of a home or a recreation center or club-room, there to let each piece pass away in a blaze and glow of the cherished

friendliness. And as its warmth rises heavenward in the night air, let the singing of a carol go with it

"That shall upbear  
The incense of your thankfulness  
For this sweet grace of warmth and light,"

of inner warmth and light. Then might follow the Bean King's festival of jollity.

A whole community could thus give a fitting close to the Christmas season. The Christmas Committee, having the co-operation of the city or town government and the representation of the citizens generally, could announce the event through all the usual means and agencies. The Boy Scouts or other designated clubs or individuals could gather the greens from the homes and other centers of social life in the community, and take them to a playing field or other large open and bare space. The people of the community could be invited to come to the event in festal costume. There a suitable person, perhaps the mayor, might greet them and briefly tell of the significance of this Twelfth Night festivity. Then would follow the lighting of the trees, which could itself be a ceremony such as is familiar to the Scouts and to the Camp Fire Girls. The suggestion given earlier herein for a "fire-lighting" might, at least in part, be followed in this ceremony.

Then, gathered around the ascending flames, all the people would sing the carols, after which might come the finding and crowning of a King and a Queen. (Two large cakes or many smaller cakes could be provided for the purpose.) Then would come folk-dancing, games, and perhaps other merriment, all ending in a good-night song.



## APPENDIX I

### COLLECTIONS OF CAROLS

*Sheet of Christmas Carols*, words only (N.R.A.)\*  
80 cents per 100.

O Come, All Ye Faithful	Here We Come A-Carolling
Silent Night	It Came Upon the Midnight Clear
Hark! The Herald Angels Sing	Good King Wenceslas
O Little Town of Bethlehem	The First Nowell
Deck the Hall	God Rest You Merry, Gentlemen

*Community Christmas Carols*, No. 9, words and music (H.W.S.)  
\$5.00 per 100.

Adestes Fidelis	What Childe Is This?
The First Nowell	Good Christian Men, Rejoice
Good King Wenceslas	The Holly and the Ivy
God Rest You Merry, Gentlemen	The Wassail Song
We Three Kings of Orient Are	Silent Night
The Cherry Tree Carol	O Little Town of Bethlehem

*Standard Christmas Carols*, No. 1, words and music (T.P.)  
10 cents each; \$6 per 100.

Adestes Fidelis	Joy to the World
Away in a Manger	O Little Town of Bethlehem
God Rest You Merry, Gentlemen	O Sanctissima
The First Nowell	Silent Night
Good Christian Men, Rejoice	We Three Kings of Orient Are
Good King Wenceslas	While Shepherds Watched Their Flocks
Hark! The Herald Angels Sing	I Saw Three Ships

*Christmas Songs, Ancient and Modern*. Words and music (C.C.B.)  
20 cents each; \$16 per 100.

O Come All Ye Faithful	It Came Upon the Midnight Clear
Angels From the Realms of Glory	I Saw Three Ships
Joy to the World	O Little Town of Bethlehem
Awake and Sing	Carols of the Birds
Away in the Manger	O Star, Lovely Star
Deck the Hall	Shepherds, Shake Off Your Drowsy Sleep
The First Nowell	Ring on, Christmas Bells
Good King Wenceslas	Silent Night
Good Tidings	Sing We Noël
Happy Christmas Morning	Three Kings of Orient
Hark! The Herald Angels Sing	Wassail Song
The Holly and the Ivy	While Shepherds Watched
The Host and His Guests	
In His Lowly Manger	

*Diller-Page Carol Book*, a collection of carols compiled by Angela Diller  
and Kate Stearns Page. (G.S.)  
75 cents.

*Five Christmas Carols from Different Lands* (arr. by Harvey B. Gaul).  
(G.S.)  
12 cents.

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\*See list of publishers corresponding to key letters, on last page.

*Christmas Carols from Many Countries* by Satis Coleman and B. Jorgensen. (G.S.)

50 cents.

A collection of 85 carols, including old favorites and many others that are less familiar in various arrangements for unchanged voices. Thirteen carols in original foreign languages. Suitable for use by children of grade or high school age.

*Fifty Christmas Carols of All Nations* by Eduardo Marzo. A collection of carols which may be sung in unison or in parts. Nations represented are England, Germany, Holland, Bohemia, Alsace, Austria, Poland, Russia, Sweden, Denmark, France, Spain, Portugal, and Italy. (W.)

60 cents.

*Five Christmas Carols of Old England* (C.M. 145), words and music. (C.F.)

15 cents.

In Bethlehem

Christians Awake

Christmas Eve

The Golden Carol

The Shepherds' Watch

*Four Old Normandy Noels* (Harvey B. Gaul). (G.S.)

10 cents.

*Six Old French Carols* (arr. by Kurt Schindler). In two pamphlets. (G.S.)

10 cents each.

*Five Basque Noels* (C.M. 140). Arranged for four part chorus. (C.F.)

12 cents.

*Four Old French Carols* (Octavo 779), words and music. (B.M.)

25 cents.

At Midnight a Summons Came

Sleep, Little Dove

Bring a Torch, Jeannette, Isabella

When at Christmas Christ Was Born

*Old French Carols* (C.M. 78), words and music. (Arranged for four-part chorus). Can also be used as unison or two-part. (C.F.)

12 cents.

*Russian Carols* (C.M. 93), words and music. (Arranged for four-part chorus.) (C.F.)

12 cents.

In a Manger

Glory to God

Christmas Bells

The Star

Adoration

*Bohemian Folk Song Carols* (C.M. 156), words and music. (Arranged for four-part chorus.) (C.F.)

15 cents.

The Stars are Shining

Ring Out, Ye Bells

Shepherds Rejoice

Glory to God

The Angel's Message

*Carols from the Oxford Book of Carols*, Edited by Dearmer, Williams and Shaw. (C.F.)

Excellent, with a most enlightening preface. Over 150 carols from that collection can be purchased in separate leaflets containing the words and music, usually of two carols, at 6 cents per leaflet. The

following are among the best for community singing, but there are many others equally suitable.

(Wassail Song	(St. Stephen
(God Bless the Master of This	(Greensleeves
House	

(Boar's Head Carol	(The Cradle
(Make We Joy	(In Dulci Jubilo
(A Gallery Carol	

(Yeoman's Carol	(The Angel Gabriel
(Coventry Carol	(The Holly and the Ivy

*Christmas and New Year Songs* compiled by Florence H. Botsford and reprinted from "Folk Songs of Many People." (W.P.)  
25 cents.

A good collection of holiday songs from more than 25 different countries. Includes both English and foreign words, with music.

*Five Polish Carols*, 3 and 4 pts., arr. by Geer, translations by Johnson. (E.C.S.)  
25 cents.

*Five Czech Carols* for 3 and 4 parts. (E.C.S.)  
20 cents.

*Christmas Carols*. A collection of 39 carols of English, German, French, Spanish, Russian, Swedish and Norwegian origin edited and arranged by the faculty and students of the College of Education of the University of Minnesota. This book was published in response to an increasing number of requests from former students and faculty for whom the annual singing of carols has become one of the rich traditions of the college. (P.A.S.)  
50 cents.

*Noëls, a New Collection of Old Carols*. Selected from the best-known legendary and composed Christmas songs, including many carols associated with the customs of each land. Contains descriptive and historical notes on the carol in all its forms. Compiled by Marx and Anne Oberndorfer. (H.T.F.)  
\$1.00.

- |                                  |                                 |
|----------------------------------|---------------------------------|
| I. Christmas Hymns               | VI. Carols of the Magi, or      |
| II. Early Dance Carols           | Wise Men                        |
| III. Cradle Songs                | VII. Songs of the Holy Night    |
| IV. Shepherds' Carols            | VIII. Songs of the Christ Child |
| V. Songs in Praise of the Virgin | IX. Carols of Legend            |
|                                  | X. Carols of Custom             |

#### IX. American Negro Songs

*The Descant Carol Books*. A collection of well known carols, printed in two small pamphlets, eight carols in each, with descants. (H.W.G.)  
30 cents.

## APPENDIX II

### CHRISTMAS PLAYS, FESTIVALS AND PAGEANTS WITH MUSIC

- Baby's First Christmas Tree, The*, by Arthur and Gertrude Farwell. A Christmas play for children. Arranged in unison for unchanged voices. For intermediate grades. Seven principals, chorus. Twenty-five minutes. One scene. Piano vocal score, 75 cents. Requirements for performance: Purchase of at least one copy of piano-vocal score; royalty fee of \$5.00 where admission is charged. (C.C.B.)
- †*The Christmas Book*, presenting a variety of excellent programs for Christmas stories of the carols, suggestions and directions for making decorations, etc. (N.R.A.)
- Christ Is Born In Bethlehem*, by Vida R. Sutton. Sixteen characters (7 men) and chorus. Three scenes. Familiar carols. Simple but beautiful. 35 Cents. (W.P.)
- Christmas in Merrie England*, by Marie Ruef Hofer. A charming pageant with old English songs and customs and a short masque in rhyme. From 30 to 80 may take part. Recommended for children from 10 to 14. 35 cents. (C.F.S.)
- Christmas in Peasant France*, by Mari Reuf Hofer. A play introducing Noël's, chansons and traditions of the people, with French and English words. 50 cents. (C.F.S.)
- Christmas Songs of Many Nations*, compiled by Katherine W. Davis. Musical entertainment for children. Twenty-five carols arranged in succession and with simple suggestions for accompanying action that makes a simple entertainment possible. 50 cents. (C.F.S.)
- The Coming of the Prince of Peace*. A Nativity play with ancient Christmas carols. Arranged by William Sloane Coffin and Helen A. and Clarence Dickinson. For adults and children. Especially well suited to a church, but can be given elsewhere. 35 minutes. Complete edition \$1.00; chorus edition, melody only. 10 cents, or \$5.00 per 100. (H.W.S.)
- †*Fiat Lux*, by Faith Van Valkenburgh Vilas. Four adult characters (3 men, 1 woman). Thirty minutes. One scene. A modern mystery play in which an unbeliever regains his faith on Christmas Eve. Carols introduced. 35 cents. (S.F.)
- The Gifts We Bring*, by Nina B. Lamkin. A pageant in two episodes including cast from 60 to 500. One hour. Complete directions for staging, music, costuming and production. \$1.00. (T.S.D.)
- †*Holly and Cypress*, by Anna J. Harnwell and Isabelle J. Meaker. Five men, three women, extras. A play of fifteenth century England with pageantry and music. Both adults and children may take part. Excellent for high schools or communities. 50 cents. Royalty of \$10 when admission is charged; \$5.00 when it is not. (S.F.)
- Jeannette-Isabelle*, by Bertha Elsmith and Charles Repper. A little song-play or pageant based upon the charming Provencal carol, "Jeannette-Isabelle." Extremely simple and suitable either for grade children in church or school, or for treble-voice groups of all ages. Twenty minutes. One scene. Two principals, chorus. Piano score, 75 cents. (C.C.B.)

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†Publications marked with a dagger can be borrowed from the Loan Library of The University of Texas Extension Division at Austin.

- The Legend of the Christmas Rose*, by Irene Wicker. Seventeen men, three women, extras. A musical dramatization of the birth of the Christ-Child. The Legend of the children's visit to the manger bearing the white flowers as their gifts is interwoven into the story. Musical numbers are well-known Christmas carols. 35 cents. Royalty \$5.00. (S.F.)
- The Nativity*, by Linda Ekman and Elizabeth Fyffe. A mystery play for voices with piano or organ. Words and music taken from old French noëls. Vocal score 75 cents, libretto 25 cents. (O.D.)
- †*The Nativity*, by Rosamond Kimball. Eleven male, one female, extras. Composed of selections from the Bible story of the Nativity; arranged as a mystery play. Accompanied by carols and is adapted for easy production by children or young people. 35 cents. (S.F.)
- The Nativity*, by Loraine D'O. Warner and Margaret H. Barney. A play with music for children, based on old French songs. 75 cents. (E.C.S.)
- The Nativity of the Manger*, by Helen Durham. Eleven principals; singers. Prologue and three tableaux with traditional music. Thirty minutes. 35 cents. (W.P.)
- Plays for High Holidays*, with Incidental Music and Dancing, by Janet Tobitt and Alice M. G. White. There are four full length plays. One of these is a French Nativity play, "Star Over Bethlehem," which may be performed in pantomime with offstage singing, or as an operetta. Another, a tenth century Christmas play, is inspired by the famous King Wenceslas carol. Also included are plays for St. Patrick's Day and Easter or Palm Sunday. Production notes. \$1.50. (E.P.D.)
- †*The Star Gleams*, by Florence L. Spence. A Christmas Community Choral. As many people as desired may participate. Familiar hymns and carols with tableaux. 35 cents. (S.F.)
- Star of Dawn*, by Ian Alexander. In pageant and cantata form. Effective, impressive and practicable for churches having well organized music department. \$2.00. (D.A.C.)
- There Was One Who Gave A Lamb*, by A. M. Ham. Fourteen characters and chorus. Two scenes. Written especially to bring a spiritual sense of Christmas to the children. 80 cents. No royalty if 6 copies are purchased. (J.F.)
- The Transfiguration of the Gifts*, by Frances Cavanah. Eight adults, five children, a choir. Thirty minutes. One scene. Gifts of children are richest because of love for the Christ-Child. 35 cents. (W.P.)
- When the Star Shone*, by Lyman R. Bayard. One hour. Fourteen men, ten women, four boys, four girls. Favorite church pageant. Manger scene may be added if desired. 50 cents. (P.P.)
- †*Why the Chimes Rang*, by Elizabeth McFadden. Fantasy. Four principals (three male and one female) and important extras. One scene. A boy's unselfishness alone causes the ringing of the holy chimes. 35 cents. Royalty \$5.00. (S.F.)
- Christmas and the New Year*, by Nina B. Lamkin. A book of usable program material for these two holiday celebrations, including a brief historical background of Christmas and the New Year, also the dramatization "Christmas Through the Ages," a program in which the holiday customs of six different countries are dramatized and the carols of these lands are sung. 50 cents. (S.F.)

*The Christmas Caravan*, by Edith Wathen. An interesting festival which will meet the needs of those looking for a holiday production introducing music, songs and dances, calling for large groups of children of different ages. The story centers around an elderly man who travels around the world with his puppet children in a gaily-painted cart. The Christmas Crèche is the culmination of his puppet-master's art. The author has included notes on the various phases of production,—costumes, properties, music, and the like. 35 cents. (W.H.B.)

*Christmas Pageants*, including (1) "The Old, Old Story," arranged in a series of a shadow tableaux which are presented to the accompaniment of appropriate Christmas music and the reading of Bible verse. This pageant has great possibilities and is suitable for presentation by adults and young people. (2) "A Christmas Pageant," in which the narrative is carried by familiar carols. Music and lighting play important parts. May be given by children of all ages. (3) "A Christmas Carol Comes to Life," an easy pageant for children to give. (4) "A Christmas Ballad" to be acted in pantomime by young children. 15 cents. (W.H.C.)

†*Three Christmas Pageants of Other Lands*, by Helen P. Curtis and Jeanne H. Curtis. A collection of three children's pageants based on typical Christmas customs of France, Italy, and England, presented in outline form, and depending entirely upon pantomime and music to carry the narrative. Adaptable for simple or elaborate production. Music suggestions included. 15 cents. (W.H.C.)

#### KEY TO PUBLISHERS

D.A.C.	D. Appleton-Century Co., Inc., 35 West 32d St., N.Y.C.
W.H.B.	Walter H. Baker Company, 178 Tremont St., Boston.
C.C.B.	C. C. Birchard and Co., 221 Columbus Ave., Boston, Mass.
B.M.	Boston Music Co., 116 Boylston St., Boston, Mass.
T.S.D.	T. S. Denison and Co., 203 North Wabash Ave., Chicago, Ill.
O.D.	Oliver Ditson Co., 1712 Chestnut St., Philadelphia, Pa.
E.P.D.	E. P. Dutton & Co., Inc., 300 Fourth Ave., New York City.
C.F.	Carl Fischer, Inc., 56 Cooper Sq., New York City.
J.F.	J. Fischer and Bro., 119 West 40th Street, New York City.
H.T.F.	H. T. Fitzsimmons Company, Chicago, Ill.
S.F.	Samuel French, 25 West 45th Street, New York City.
H.W.G.	H. W. Gray Co., 159 East 48th Street, New York City.
N.R.A.	National Recreation Association, 315 Fourth Ave., New York City.
O.B.S.	Old Orchard Book Shoppe, 518 Lake Ave., Webster Groves, Miss.
T.P.	Theodore Presser Co., 1712 Chestnut St., Philadelphia, Pa.
P.P.	Pageant Publishers, 1228 S. Flower, Los Angeles, California.
E.C.S.	E. C. Schirmer Music Co., 221 Columbus Ave., Boston, Mass.
G.S.	G. Schirmer, Inc., 3 East 43d St., New York City.
P.A.S.	Paul A. Schmidt Music Co., Minneapolis, Minn.
C.F.S.	Clayton F. Summy Co., 321 S. Wabash Ave., Chicago, Ill.
W.	Willis Music Co., 137 West 4th St., Cincinnati, Ohio.
W.H.C.	Women's Home Companion, Service Bureau, New York.
W.P.	Women's Press, 600 Lexington Ave., New York City.

